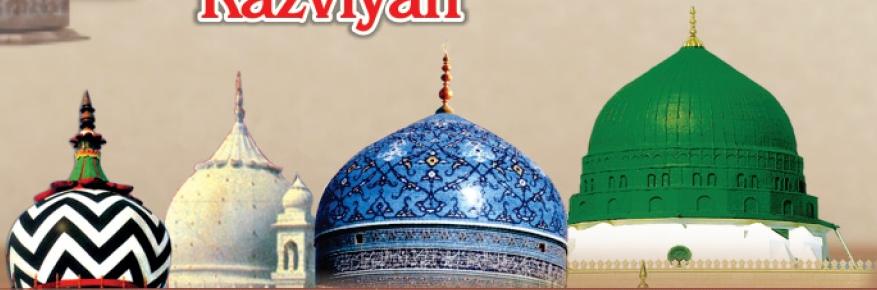


The Chain of Light

Tazkira

Masha'ikh-e-Qaadiriyyah
Razviyah



25th Noor
Hazrat Shaykh

Baha'ud'deen Shataari ﷺ



Written by:

Maulana Abdul Mujtaba Razvi

Translated by:

Muhammad Afthab Cassim Razvi Noori

25th Noor

*Minhaajul Aabideen
Hazrat Shaykh
Baha'ud'deen Shataari*



His Position In The Silsila: Qudwatus Saalikeen, Minhaajul Aabideen fil Hind, Rahbar-e-Uloom-e-Sunnat, Ash Shaykh Baha'ud'deen bin Ibrahim bin Ata'ullah Ansari Qaadiri Shataari رحمه اللہ is the 25th Imam and Shaykh of the Silsila Aaliyah Qaadiriyyah Barakaatiyah Razviyah Nooriyah. He arrived in India during the time of Sultan Ghiyasudeen bin Sultan Muhammad Khalji. He was the personality that spread the Silsila-e-Qaadiriyyah in India. Thousands of people accepted the oath of allegiance at his hands, thus allowing them to enter the Silsila Qaadiriyyah. The Silsila spread throughout India in a very short space of time.

Birth: He was born in Sarhind (Punjab), in a city called Junaid.

Name: His name is Baha'ud'deen رحمه اللہ.

HIS Father: His father's name was Hazrat Ibrahim bin Ata'ullah Ansari Shataari Junaidi رحمه اللہ.

Education: He had attained his education at the feet of great scholars and was well versed in Arabic, Fiqh and Principles of Fiqh.

Shaykh-e-Tariqat: He is the Mureed and Khalifa of Hazrat Shaykh Ahmed Jilaani رحمه اللہ. He journeyed with him to Haramain Sharifain, and took the oath of allegiance (Bai'at) on his hands in the Holy Kaaba. [Akhbaarul Akhyaar]

His Books and Treaties: He wrote various books, mostly in the field of Tasawwuf. One of the books written by him is, 'Risaalah fil Azkaar was Ashghaal', which he wrote for his beloved Mureed and Khalifa Hazrat Ibrahim bin Mu'een Al Erji رحمه اللہ. [Akhbaarul Akhyaar pg189/190]

This book has been mentioned by Hazrat Shaykh Abdul Haq Muhadith-e-

Dehlwi رض in his world renowned book Akhbaarul Akhyaar. Hazrat Shaykh Baha'ud'deen Shataari رض states that there are various ways of gaining closeness to Almighty Allah, but in the book, he explains the following Three paths:

The Tariqa-e-Akhyar: This is through reading ones Namaaz, keeping fast, making Tilaawat of the Quran, performing Hajj, and making Jihad. Those who follow this path, spend very lengthy periods trying to gain closeness, and even after all this, very few of them reach their goal.

The Tariqa-E-Abraar: These are those, who try to train the hearts and souls by striving to control their desires. In this path, there are many who reach their final objective compared to the first method.

Tariqa-E-Shataariyah: With the exception of those that follow this method, all others reach many high stages in specified times, whereas those in the Shataariyah method reach those stages in their first level of spiritual training. The Shataariyah method is the more effective method of gaining closeness to Almighty Allah, compared to the other two methods. There are ten principles of the Shataariyah method:

1. *Taubah: (repentance) is to separate one's self from all that which is linked to other than Allah.*
2. *Zuhd: (piety) To divorce yourself from the love of the world, and the desires of the world no matter how small or big they are.*
3. *Tawakul: (Complete Trust) To divorce yourself from all the vices of the world (having full trust in Allah).*
4. *Qana'at: (abstinence) This is to abstain from the carnal desires.*

5. *Uzlat: (Withdrawal)* This is to stop associating with the people, just as death causes one to disassociate from people.
6. *Tawajjuh Ba Soo'e Haqq:* (Directing one's attention towards Allah) This is to stay away from all that which directs your attention away from Allah. When one reaches this level, all he desires is closeness to Allah.
7. *Sabr: (Patience)* This is to remove one's self from the wishes and the needs of the Nafs through great endeavours and devotion in worship.
8. *Rida: (Pleasure)* This is to remove one's self from the pleasures of the Nafs, and strive for the pleasure of Allah, by following the Divine commands of Allah and to surrender one's self with full conviction without any protest to the Will of Allah, like one surrenders himself to death, at the time of his demise.
9. *Zikr: (Remembrance)* To abstain from the remembrance of all and to remain in the remembrance of Allah.
10. *Muraaqabah: (meditation)* To remove yourself from your own existence and might, like it is removed through death. There are three categories of Zikr:
 - (1). *Ism-e-Jalaal* (Names of Divine Majestic Power)
 - (2). *Ism-e-Jamaal* (Names of Divine Magnificence)
 - (3). *Mushtarak* (The incorporation of both Jalaal and Jamaal).

When one finds that he is hard hearted, proud and arrogant, then he should commence with the Ism-e-Jalaal, so that the Nafs becomes obedient. The Ism-e-Jalaal is: Ya Qah'haaru, Ya Jab'baaru, Ya Mutakab'biru etc. After this, one should make Zikr of the Ism-e-Jamaal such as, Ya Malik, Ya Qud'dusu, Ya Haleemu etc. After this, one should concentrate

on the Ism-e-Mushtarak, such as, Ya Mu'minu, Ya Muhamminu etc. When one finds that he is now becoming more simple, humble and kind, then start the Zikr with the Ism-e-Jamaal, then the Ism-e-Mushtarak and then the Ism-e-Jalaal, so that the Zikr may be engraved onto the heart. To make the Zikr of the 99 names of Allah is called Maqaam-e-Talween and the stage of the Zikr of the one hundredth name is called Maqaam-e-Tamkeen. The One who is in the Maqaam e Tamkeen is always in the Zikr of the name 'Allah' since this is the Ism-e-Zaat (Name of Allah) and the 99 other names are Asma-e-Sifaat (names of Attributes). For as long as the Zaakir remains in the Zikr of the Asma-e-Sifaat, he is in A'lam-e-Talween and when he starts to make the Zikr of the word Allah, Allah, Allah, then his human self is destroyed and vanishes. He then attains the Maqaam (station) of 'Fanaa' and it is this, which refers the spiritual erasing of the human self. And when he becomes 'Faani' (disassociated) from himself, then he gains 'Baqaa' (permanence in the love of Allah). Thus, A True mureeds heart cannot expand spiritually without Zikr, and when the heart attains brightness, then the reality of things become inspired upon it and it connects to the domain of the souls and then he enters the Reality of Zikr, which is called A'lam-e-Shuhood-e-Haqq. He enters this spiritual domain and then gains success and victory. Hazrat Shaykh Baha'ud'deen ﷺ has explained various other types of Zikrs etc., which can be found in the above-mentioned book.

His Khulafa: The names of a few of his well renowned Khulafa are: Hazrat Muhammad bin Shaykh Ibrahim Multani, Hazrat Sayyid Ibrahim Erji, Hazrat Maulana Aleemud'deen (teacher of Hazrat Ibrahim Erji) (ridwaanullahi ta A'la alaihim ajmae'en).

Wisaal: He passed away on the 11th of Zulhijjah 921 Hijri.

Mazaar Shareef: His Mazaar Shareef is in Daulat Abad Dakkan.